

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

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THE TESTIMONY WE BEAR.

—O—

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

Such is the testimony of the Holy Spirit to man. As the light gradually, little by little increases at morn in the east, betokening coming day, so increases the light of the Spirit of God in the heart of every true Saint. We hear them, again and again, bearing testimony to the truth of the Work of God, and the testimony of the Spirit within ourselves speaks unto our understandings, telling us that it is truthfully borne. As the gentle shower descends upon the parched land, renewing life and clothing in verdure the undulating slopes around, so does the pouring upon us of the Holy Spirit revive and renew the testimony of Christ Jesus within us, clothing in the bright shining vestments of perennial hope, the pathway to salvation. We cannot give the exact height and depth and length and breadth of the Gospel, unless we say it fills all space, nor of the knowledge we possess of its truthfulness, for it is necessary that we should exert our faith in Christ Jesus. The unbeliever, perhaps, may sneer at the paucity and the simplicity

of our proofs of the divinity of the origin of the Work of God; but, to the honest-in-heart, there is sufficient testimony and proof given, either to convince or to condemn them. Were there not enough light given unto us for our guidance, it would be manifestly unjust for our heavenly Father to condemn man for what he comprehends not. But if we look for proof as demonstrable and plain to all understandings, whether lighted up by the Spirit of God or not, as a mathematical problem, we will perish miserably in our unbelief.

When, however, we come to tell just how we know the Gospel of Jesus Christ to be true, we find ourselves at fault. Not to bear our solemn testimony to its truth, or that Jesus is the Christ, for we can do that with all assurance and confidence; but to do it in that logical and definite way that the obstinately wicked and unbelieving cannot avoid being confounded and convinced. To break through the barrier imposed in their bosoms by the traditions and customs of their

fathers, and the habits they themselves have formed, requires a greater power than exists in human language and in human learning. In the times of the Apostles, men could see mighty miracles wrought, and those who witnessed them did not for a moment doubt the working of those wonders; but they were obstinately bent, in consequence of the power the darkness of sin had over them, of not acknowledging the divinity of the power by which they were performed. Simon saw Peter confer the Holy Ghost by the laying on of hands, upon many persons, and heard them speak in strange tongues and glorify God; yet, so great was his unbelief, and so exceedingly dense the darkness beclouding his mind, that he offered the Apostle money to confer the power upon him to bestow like gifts. Now, it is not to be for a moment supposed that Simon was altogether unacquainted with the principles of the Gospel, or with the nature of the Spirit of God, having been brought up among his brethren, and having heard the disciples of Jesus declare them unto the people. Yet, he believed it was the superior skill and craftiness on the part of Peter, which enabled him to bestow the Holy Ghost upon those on whom he laid hands.

The same unbelief exists now among certain classes and ranks of society—Pharisaical insolence and priestly sanctity being now, as then, with a certain class, only the garb beneath which to cloak the deepest infidelity and the rankest vices. We cannot, in human language, describe the exact manner in which we receive the Holy Ghost, and, in consequence of this, we are hooted at as impostors. The bestowal of the Holy Spirit rests more, if possible, upon the purity of the intentions and the faith of the recipient, than with those of the instrument of its bestowal. We cannot definitely explain its workings upon our nature, only that it bestows ineffable peace and joy and satisfaction upon all who are so fortunate as to obtain it. We cannot understand the purposes of God without the Spirit of God, "For the things of God are comprehended but by the Spirit of God." The Gospel, at the present day, is no newly

invented creed introduced to deceive the people and steal men's souls; and now, as anciently, we must move onward "In hope of eternal life, which God, that cannot lie, promised before the world began." As, therefore, the pretensions we make are the same as those advanced by the expounders of the Word of God in times of old, and, as upon the observance of it, if true, depends the future and eternal welfare of every human being who dwells upon the earth, how necessary that a proper care should be taken in investigation, and how exceedingly careful should we be that foolish pride and unjust prejudice should not rob us of our salvation.

Now we, perhaps, look upon the Gospel in a different light, and from a different position than do many. We believe it will prove the "savor of life unto life" unto those who believe and live it, or, "of death unto death" unto those who reject it; either prove the means of our eternal exaltation and prosperity and happiness, or, if we reject it, then will commence our future condemnation and misery and wretchedness. There can be no doubt, be it true or false, that it will be one or the other unto us. If it is true and we reject it, there is and can be no hope for us unless we speedily repent of our sins and turn to and serve God. We must be active participators in its conflicts with the legions of darkness, if we would partake of the benefits of its triumphs. No one, now or hereafter, can claim that which he never earned. The pathway is pointed out by the servants of God and by the promptings of the Spirit, and we are told to walk therein; but we are not promised any reward if, because the way may be rugged and briars may be many and painful to bear, we desert the conflict and the Cause. But we are promised priceless blessings if we but remain faithful to the covenants we have made and the cause we have espoused.

But first, let us consider if we have an immortal soul within us and actuating our movements, as upon that issue rests the question whether it be worth saving or not. For us to think for one moment that there is no hereafter, would be most terrible. Such a belief

would destroy in us the aim of existence, the joys of our present life, and would detract most materially from the energy and perseverance of our manhood. We have those dependent upon us for support, for guidance and for salvation, inexpressibly dear unto us. We love them as the apple of our eye, or as the continuance of our existence. We would ward off from them every approach of danger, of sorrow and of gloom. But rather far would we see them perish miserably in this life, going with a hope of salvation into that to come, than to imbibe one false idea calculated to injure their eternal welfare. Our happiness is greatly enhanced by communion and association with them; and, in the ties and endearments thus formed is the pleasure of our existence. But, we undergo separation from them now, not because it augments or increases our present happiness, but that we know that by such a course we are performing our duty to ourselves, to them and to our God, at the same time preparing a heritage for ourselves and for them in the eternal mansions of our Father. Now, is all this future that we have marked out, to be suddenly broken up, and in place of the halo of celestial radiance and glory we expect to see encircling the righteous Saints of God, is darkness and gloom and despair to reign over all creation? No, the soul is immortal and will exist forever, and the faithful one can exclaim, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ." We will, if faithful, meet with the loved ones in the mansions of our Father, "Where rust cannot corrupt nor thieves break through and steal." When we think of this, we feel like exclaiming as did one of old, "What is man that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angel, and hast crowned him with glory and honor." What are we but poor, weak worms of the dust, that He should offer up his Son—He who had proven so disinterested and faithful—to obtain us grace and salvation.

Where may we go from the presence of the power of God? The Psalmist has sublimely expressed it, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." How, then, if we cannot go from His presence, are we to escape punishment for our sins and transgressions, when even hell would have to render up its prey? We may, in the brief span allotted to our poor, erring human life, seek for fame, for honor and for position in the eyes of the world, but what is enjoying good report with those like ourselves, formed of dust, to knowing that He approbates our course and conduct, and will reward our faithfulness.

Not having proven, but taking it for granted that all reasonable beings will acknowledge the divinity of their origin and the immortality of the soul, we pass on to the subject we had purposed to write upon. Not that in our review of the Gospel we are contracted to within certain limits, for our bounds are as vast as is the sphere of truth, as illimitable as space, and as much peopled with images of beauty as is the azure dome of heaven with bright burning stars. Truth is what we would seek and what we would present unto our brethren, and wherever that truth is to be found, and we are permitted to enter, we would cull the most beautiful and the choicest flowers for the use and the instruction of ourselves and others. The Spirit of God is what we would have to guide us on to its possession, and never surer or more infallible guide existed. We would have for our guidance the revelations of the will of God, made manifest to his children upon the earth through the instrumentality of his holy Priesthood. It is by the test of his Spirit that we would prove the Scriptures. We would not ask to see miracles—to have the waters divide assunder at our coming, the ravens to bring us food, the fire to be quenched of its intensity, the mouths of lions to be stopped, nor

to see the dead raised to newness of life; but we would receive the testimony of that "small still voice" which speaks audibly to every heart that is honest, and will ask the Father in humility for this convincing power.

When men talk of their sanctity, and of their holy regard and reverence for the worship of the Lord, we are led to expect them to take steps necessary to convince themselves, beyond the possibility of a doubt, that they are in the right path which will lead upward to salvation and exaltation. "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him," hath promised Him "who spake as never man spake." Who can bear their testimony that they *know* the Work of God has been established and is now upon the earth? Only those who have received the testimony of the Holy Spirit. They alone, of all the men and women upon the face of the earth, can say they *know* they are in the right path—that one which will eventually lead them back again into the presence of the Father.

And how can *we* testify so openly and boldly of the things of God? Not by any power of our own—not by any learning the colleges and seminaries of human invention have supplied unto us, for the Gospel "passeth all understanding," and cannot be preached, nor written, nor understood but by the Spirit of God. What! cannot we sit down in our study and write just such things as we see fit? No, you cannot, if it is your intention of writing upon the principles of salvation, without first invoking the aid and assistance of the God of creation. You may put sentences together grammatically—eloquence and music may flow in speech from your lips, or in burning words from your pen, but they will fall powerless upon the understandings and the hearts of your listeners and your readers. There is not that subtle, penetrating power accompanying them that flows from "heart to heart as oil from vessel to vessel." We have listened to eloquence ourselves. We have heard brilliant and logical sentences flow in the regular cadences of a most finished

elocution from the lips of the lecturer, and while we admired the skill we remained unmoved. And again, we have heard one single, simple sentence delivered with all the terseness and plainness of a backwoodsman's bluntness, yet with the force and energy of self-conviction, and a knowledge of its truthfulness, which has, despite its lack of polish, electrified us. To what did we attribute this difference in the effect? To the majesty of truth, to the force of reason, and to the convincing testimony of the Spirit.

When, therefore, we are asked how we know the Gospel to be true, we cannot answer so as to be comprehended by one who has never enjoyed the Spirit of God. Language is far too feeble to express our sense of what we feel. We know it is absolutely necessary, for the gaining of salvation, that we receive the Holy Ghost. John has said, "I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." Man is told, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." We are not promised that we shall have a *knowledge* of the truth of the Gospel until *after* we have received the Holy Ghost, as further says the Savior, "Ye shall receive power *after* the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth." This is a great promise, and one that each one of us should strive to come in possession of—not that all will be required to testify to the Gentiles of the truth of this Work, but that we may be satisfied that we are believers and that "the truth abideth in us."

As the gentle dew descending upon the earth gives life to shrub and flower, so the Spirit of God causes hope within the heart to bloom into certainty, and the aspirations of the soul to attune themselves to the music of the spheres. As with the wind, "we know not whence it cometh, and whither it goeth," but we *feel* its happy influence, we acknowledge its

directing power, and we reverence God the author of our salvation. We look around upon creation—we note the landscape of varied hue, from the bright budding green of earliest spring, to the brown and sere leaf of latest autumn, each bespeaking a protecting care and power. We look upon the winter's garb of virgin snow, with the naked, leafless forms of shrub and tree protruding forth from its icy bosom, and we know that life still exists and will bloom again with returning spring; the shrub shall put forth its tender bud, the flower shall burst its petal, and shall perfume the air once more with its delicious fragrance. So will come forth the "human form divine;" when the trumpet of the archangel shall sound over the depths of creation. The Spirit bears us witness of this renewal of life, and O! how rejoiceth the heart when touched by the celestial music of the Gospel of salvation.

Our Father would not rob the heart of any of its simplicity and freshness, nor of its elasticity and youth. He would give us his Spirit that it might be "as a well of water springing up unto eternal life," bestowing perennial youth and innocence and happiness upon the faithful son and daughter of Adam. He still would have the poet tune his lyre, but not to the praise of the gross things of this life, nor to the evanescent pleasures and fleeting graces that we see around, but to the purer cadences of a higher and a celestial harmony. He would have him revel amid the spheres, scan the music of the stars, paint the gorgeous

hues of the amber-laden clouds of heaven, sing of the majesty of the great King, rejoice in the glorious happiness of His salvation, that every pulsation and heart-throb might be a hymn of praise to his holy name. He would not have fancy chained by the application of compass and rule, nor imagination circumscribed to the narrow bounds of the ascetic cloister, but free to roam wherever truth hath found an abiding-place; and regal science stripped of scholastic rules, purified by the all-pervading Spirit, shall bless and exalt man, causing his mind to roam in pursuit of truth through all the countless creations of our God.

What, poetry and science in the Gospel? Aye, why not. Is not poetry the language of the soul as science is the classification of facts? Is not the soul, when touched by Him, made to give forth its notes of inspiration by the promptings of the Spirit? Is not science purified when understood by a man of God? "The morning stars sang together, and all the sons of God shouted for joy," and is man formed with all the attributes of a God, with all the capabilities and hopes and aspirations and desires of an ineffable Divinity, to be robbed of these sources of happiness? Does not the Holy Spirit, we have spoken of, attune every discordant note within the breast to the honor and glory of God? Yet O! how powerless is language to express the feelings of the soul! How feeble is sense, how impotent is man!

J. G. R.

BLESSINGS ATTENDING OBEDIENCE TO THE COMMANDS OF GOD.

The experience of each succeeding day and year only tends to confirm the truth of the Psalmist's words, uttered near three thousand years ago, that "in keeping God's commandments there is great reward." Although the fifth clause of the decalogue is generally known among the sectarian religious world as "the commandment with promise," in contradistinction to

the other, to which no special, verbal promise is attached,—yet, every law which God has ever given to, and every requirement which he has ever made of mankind, may be just as truly termed a "commandment with promise;" for, whether plainly specified or not, there is always a rich reward attached to obedience to the mandates of heaven, and a corresponding curse

attending disobedience thereto. The reason is obvious. God's laws and commandments are founded in the very nature and necessity of things. He comprehends the end from the beginning,—knows what will be the result of all the causes that are operating in the spiritual or physical worlds, combining to produce various phenomena—some of a beneficial, and others of a disastrous nature—and hence, when He gives a command, although he does not always condescend to explain his reasons for so doing, because it is not at all necessary that he should, yet we may be assured that he has the welfare of his children constantly in view, and that he sees some impending evil or calamity which can only be escaped, or some temporal or spiritual blessing which can only be gained by obedience to his mandates. In short, God is not an arbitrary being; his requirements are not the result of caprice, passion or selfishness; on the contrary, he has constantly in view the best interests of all his creations, and has the best of reasons for all he does and all he requires of his creatures, though it is by no means fitting that he should always make those reasons manifest.

These thoughts have been revived by contemplating the social condition of many of the inhabitants of portions of Staffordshire, Warwickshire and Worcestershire. About four months ago the proprietors of a great portion of the collieries in the vicinity of Birmingham, Dudley, West Bromwich, &c., dropped the wages of their men sixpence per day. This proceeding was promptly met on the part of the men by a general "strike." A large body of them—somewhere between ten and twenty thousand—left their work and commenced to rove through the country, holding immense mass-meetings in different places, and urging all their fellow-colliers to join them in the "strike," so that the supply of coal might be entirely cut off, and thus the masters be the sooner induced to withdraw their odious measure, and give the men their former full wages. But, although very successful in adding to their ranks—so much so that there are said to be about 30,000 men "at play" in the

district—yet they do not appear to be much, if any, nearer the accomplishment of their object now than they were four months since, for the masters appear as determined to resist, as the men are to maintain, the demand, and the iron masters say they will blow out their furnaces and shut up their mills and forges rather than submit. The suffering among the men on "strike," and their families, has already been very great—some, so it was stated the other day by one of their own number, having died from want—but, if the iron mills and forges should be shut up, it is easy to see that a fearful state of things must ensue, because the coal and iron trade form the principal business of that portion of country, and thousands now engaged in the various mills and works must be thrown out of employment, and all branches of trade and business will necessarily suffer.

Now, all this—and troubles yet in the future, compared with which these are but as a drop to the ocean—was foreseen by the Lord, and he provided a much better means of deliverance from oppression and remedy for wrong, than all the "strikes" or other measures which human ingenuity could devise or human endurance carry out. Twenty-seven years ago the Lord sent his servants to this nation, to warn them of the calamities and judgments awaiting them unless they repented, and also to inform them both as individuals and as a nation, how they might escape them. The Lord's plan was, for the people to repent of their sins, be baptized for the remission of them, receive the Holy Ghost through the imposition of the hands of his servants, and then gather out of this country to the land of America. Thousands could not, then, understand the reason for this command—notwithstanding the Lord had condescended to give it—nor see the necessity for obeying it. But had this nation, or even one-half of its citizens, received the glad tidings of salvation from heaven, and been willing to be guided and counselled by the Lord, how different would have been both its and their condition. Thousands, who have suffered in consequence of the "cotton famine" and

"colliers' strikes," and who have been compelled to listen to the cries of their children for bread, without the power to obtain it for them, and to witness their loved ones wasting away, day after day, and finally perishing before their eyes for want of the nourishment necessary to sustain nature—thousands of these would have long since been gathered into the chambers of the Lord, where they would have been in the enjoyment of peace and freedom and plenty. The condition of those who remained would also have been improved, for the value of labor, or skill, is decided, as is every other exchangeable commodity, by the relative proportion between supply and demand. If the supply of labor be greater than the demand, it must be a drug in the market, and the laborer must go begging for employment at such remuneration as the employer chooses to give; but, if a proper equilibrium be maintained, the result will be just and beneficial to both parties—the employer would find it necessary and to his interest to give liberal wages, and the employed would thus feel encouraged to perform a fair amount of labor. Nor would this emigration have injured the country, but, as could be shown, it would have tended to benefit and enhance its prosperity. How true is it that "Godliness is profitable unto all things; having the promise of the life that now is, as well as that which is to come."

Now, this present difficulty may be settled in some way, as many others of a similar nature have been, without any serious disturbance or bloodshed—one party or the other may be victorious, or a compromise may be effected between them; but the lesson it teaches is none the less impressive, and its testimony is none the less powerful to the fact that there is great reward to be obtained in keeping God's commandments. Those who, with trusting hearts, like Abraham of old, have obeyed God's command to gather to the land of Zion, have found it so, and have reason to rejoice that they were willing to believe the Lord without waiting to have his word proved to them; those who are still in these lands have also proved it, and

have reason to mourn—if they ever had the opportunity and did not embrace it—that they have not obeyed the Lord's command to come out of Babylon. Let the Saints and the world take warning by these examples. Before the Lord destroyed Jerusalem, he gave those who chose to avail themselves of it, a chance of escape, by calling away the Roman army from before its walls, after its inhabitants had had a foretaste of the fate that awaited them if they staid in that doomed city. These things transpiring at present in Great Britain, are only gentle warnings of what is about to transpire in the future—only the pattering drops that precede the approaching storm, bidding the traveller seek shelter from its violence. In the year 1857, in the 43rd number of the xix vol. of the *Millennial Star*, President Orson Pratt published the following prophecy:—"But if you (the people of Great Britain) will not, as a nation, repent, and unite yourselves with God's kingdom, then the days are near at hand when the righteous shall be gathered out of your midst: and woe unto you when that day shall come! for it shall be a day of vengeance upon the British nation; and your armies shall perish; your maritime forces shall cease; your cities shall be ravaged, burned, and made desolate, and your strongholds shall be thrown down; *the poor shall rise against the rich, and their storehouses and their fine mansions shall be pillaged, their merchandize, and their gold, and their silver, and their rich treasures, shall be plundered; then shall the lords, and the nobles, and the merchants of the land, and all in high places, be brought down, and shall sit in the dust, and howl for the miseries that shall be upon them; and they that trade by sea shall lament and mourn, for their traffic shall cease. And thus shall the Lord Almighty visit you, because of your great wickedness in rejecting his servants and his kingdom; and if you continue to harden your hearts, your remnants, which shall be left, shall be consumed as the dry stubble before the devouring flame, and all the land shall be cleansed by the fire of the Lord, that the filthiness thereof*

may no more come up before Him."

Whether the fulfilment of this prophecy be close at hand, or comparatively remote, is of but little consequence; that it will be fulfilled, and that literally, is as certain as that the sun will continue to rise and set, or rather, that this planet will continue its revolution upon its axis. The Lord is suffering the inhabitants of

this land to hear the mutterings of the distant thunder; the clouds are looming murky above the horizon; the tempest gathers blackness, and, ere long, it will burst in fury over the doomed continent, and the arm of the Lord will fall heavily upon the wicked. Let the honest take warning, and haste to find shelter beneath the protecting ægis of God's Latter-day Kingdom.

THE WAY OF LIFE.

It is generally supposed by the world that the Latter-day Saints look upon themselves as a highly favored and exclusively chosen people of the Almighty; for the Elders of Israel traverse sea and land, crying unto the nations, in the words of the Savior, "Come unto me all ye that labor and are heavy laden, and I will give you rest;" have faith in the Lord Jesus and you shall be healed, for we have the principles of life to bestow upon all who will listen to the voice of the Spirit of God speaking through us. Again are those blessings which were enjoyed by the Former-day Saints, bestowed upon the children of men, for God has revealed himself in this the last dispensation of the fulness of times. And I bear testimony unto you, that Prophets, Apostles, Evangelists, &c., are again on the earth to guide those who will listen to them unto the true fold of Christ. This causes many questions to arise in the minds of those who hear their testimonies. It is not my intention to answer all of these questions, but I purpose dealing with a few of the principal ones. The first which presents itself is, "Can it be possible that these people are right, and that the whole of mankind are weltering in unbelief and following a vain phantom? Surely God will not suffer the majority to be kept in ignorance when he ushers in his great Work." People look on this question in this light, simply because they have never made themselves acquainted with, or reflected upon the dealings of the Almighty with the children of men in

former ages. We wish to show that God does not reveal himself unto the multitude when he wishes to do a work on the earth, but to individuals, and, that this may be patent to everyone, we refer them to Matthew iii, 1, "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of heaven is at hand." Here we see, of all the nations, one man only was in possession of actual revelation direct from God.

Again, in Matthew x, 5, "These Twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentile, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, the kingdom of heaven is at hand." It is evident from these passages, that the multitude did not receive revelation from God, but that they were dependent on the testimony of certain men. God spake unto Noah saying, Genesis vi, 13, "The end of all flesh has come before: make thee an ark of gopher wood. * * * And behold I, even I, do bring a flood of waters upon the earth to destroy all flesh wherein is the breath of life. But with thee will I establish my covenant." Also Genesis vi, 3, "And the Lord said, (evidently speaking to Noah) My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years."

Thus we behold that God revealed to Noah, who was a preacher of righteousness, his intentions respect-

ing the destruction of the inhabitants of the earth one hundred and twenty years before its consummation, and required the antediluvians to believe the words of this Prophet, for their temporal as well as their spiritual salvation. Courts of justice in the world condemn or release persons brought before them on the testimony of their fellow-men, and the Scriptures are the precedent to all the civilized world for law; and we read there, "By the mouth of two or three witnesses every word may be established." The testimony of two or three respectable citizens is sufficient to justify or condemn the prisoner. But let a Prophet of God come forth and declare the purposes of the Almighty, and say to the people, "If you will obey certain laws and ordinances, strictly Scriptural, you shall know of the doctrine whether it be of God or of myself," how few there are who believe him. Yet some will go forward who have heretofore borne irreproachable characters in their neighborhood, and comply with the requests made of them, after which they testify that

the promises made have been verified—that this man is a Prophet of God; the bitterest persecution ensues; their lives are sought by their former friends, and immediately their relatives perceive a plague spot where yesterday all was fair, and they shun them as though they were suddenly become leprous. Why is this? Jesus says, "I have given them my word; and the world hath hated them, because they were not of the world, even as I am not of the world." The people who now comprise the Church of Jesus Christ are those who have listened to the solemn testimonies of the Elders, and proven their words by asking of Him who "Giveth liberally and upbraideth not." And those who think we are blessed above our fellows, let them obey the words of Peter on the day of Pentecost, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." We are a chosen people because we have given heed to the word of God both in the Scriptures and to his servants who are now on the earth.

B. Y., JUN.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 22, 1864.

HOME NEWS, EMIGRATION, ETC.

It appears from letters and papers which we have received from Utah, that Presidents Brigham Young and Heber C. Kimball, and a portion of the Quorum of the Twelve Apostles, are travelling through the Territory and visiting the various settlements, counselling the Saints and preaching to the people. We present our readers, this week, as a specimen of these visits, that made to the settlement in Weber Valley, which is located on both sides of Weber River, about twenty miles above the mouth of the canyon, in Morgan county, and twenty-four miles below the old Pioneer crossing of that river. The account of this visit is taken from the *Deseret News* of August 17th, 1864:—

"On the afternoon of the 4th inst., President Brigham Young and Heber C. Kimball and company, left this city to fill an appointment previously made for a two days' meeting in Morgan county. The party were greeted and escorted through Bountiful

by a company of militia; the brass and martial bands also played salutes and appropriate airs as the company passed. The late crops at this place and at Centreville bore painful evidence of the scarcity of water for irrigating purposes. The company remained at Farmington over night and were the guests of brothers Judson L. Stoddard and Leonard Rice: Elders George A. Smith and F. D. Richards preceded the company to Farmington where Elder Smith fulfilled an appointment to preach.

Friday, 5th, they proceeded to Morgan county; before entering Weber Canyon they were joined by Bishop Layton and Capt. Robert Burton's mounted company. Arrived about 2 p.m. at Bishop Thurston's, where a neat substantial Bowery had just been erected 45 by 65 feet, the posts of which were ornamented with sheaves of wheat and oats, and stalks of corn, flax and hemp, also with bunches of unions, carrots, turnips and cabbages—the productions of the valley. Wreaths of evergreens dotted with flowers were suspended over the stand, in the midst of which, sown on green silk in large scarlet letters appeared "WELCOME."

On the morning of the 6th, Elders John Taylor, W. Woodruff, and Lorin Farr, Bishops John W. Hess, C. W. West, W. R. Smith and many of the Saints from Davis county and adjoining settlements arrived; also the Ogden brass band whose enlivening strains of music filled the mountain recesses with melody and harmony.

Meeting commenced at 10 a.m. President Heber C. Kimball expressed his gratification at meeting with the Saints in that beautiful valley. He blessed the settlers and their children, and the valley, and exhorted the Saints to live so faithfully before God that the land might not be cursed through sin, but that the elements might be sanctified by the blessing of God. Alluded to those who heard the word, but did not receive the same, their minds not being conceptive. Exhorted the Saints against lying and tippling with iniquity and allowing their hearts to become covetous. Advised Bishop Thurston to build a good house for his worthy family and pay some good mechanic in wheat for erecting the same. Elder George A. Smith referred to the difficulties interposed by settlers themselves to the improvement and development of new countries. A Judge wished to locate a bridge at a certain point, the Bishop thought it best to have a ford, and by being disunited they succeeded admirably in tying each others' hands and retarding public improvement. His course had been when in Council to give his views, however foolish, and then fall in with the policy decided upon by the President and work to the same with all his might.

Afternoon.

Elder F. D. Richards referred to his first acquaintance with this region of country; a few years ago none would have ventured to sow grain in the valleys of the Weber. This year, however, he had the pleasure of seeing grain raised on Kamas prairie. Since the servants of God had blessed the mountains and the valleys, and the Saints had located upon them, the elements were so tempered that grain and fruit grew and matured beyond the expectations of the sanguine. The Tithe of what the earth produces is the Lord's, and He promised the ancients that if they would bring the same into His storehouse He would rebuke the devourer for their sakes. We could readily see that the elements had been modified for the sake of his people on these mountains. Counselling those who desired their own prosperity and that of the work of God to pay their Tithing, that this sacred law might be engraven on their hearts and those of their children after them. Elder W. Woodruff rejoiced in the good instructions given. Realized that when the Saints built up the Kingdom of God, they built up themselves; and when they undertook to pull it down they pulled themselves down and wrought for their own destruction. Exhorted the Saints to husband their grain—not only to save themselves from want, but to provide for their friends and relatives who would come here for bread.

Elder George A. Smith read the revelation wherein God promised his Saints that they should be a free people if they followed Him. Exhorted the Saints to humility and

faithfulness, that they might be able to appreciate with grateful hearts their situation, and not be left in darkness to run after the Gentiles and partake of their plagues.

Elder Hogan addressed the Danish Saints for a short time in their own tongue.

After meeting President Young and party visited Taggard and Hinman's mill on East Canyon Creek, then returned to the Weber which they crossed and dined at brother Stoddard's and returned in the evening to Bishop Thurston's.

Sunday 7th.—Elder John Taylor preached. He was pleased to see the agricultural representations in the Bowery. Such fine specimens from their fields furnished abundant evidence of the capabilities of the country. How would Europeans feel if they should be invited to settle in these fertile and productive vales, and have the use of the soil, the timber, and the range without paying any rent; and also enjoy the immunities from war this people do?

We thought sometimes when we raised good crops it was our own smartness, and when good results crowned our labors, we oft took the credit to ourselves and felt like one of old. "Is not this great Babylon that I have built." How difficult it was for the Saints to realize God blessed their fields not only to give them a good crop, but for the building up and establishment of his Kingdom on the earth, and that we might learn heavenly principles and teach the same to others. President Heber C. Kimball referred to the excellent teachings given by brother Taylor and the brethren who had spoken; spoke of his bodily sickness on this trip, but his spirit felt well and buoyant. Said those who lied and committed whoredomes should be cursed; also those who opposed God's latter-day Work, whether Gentiles or Jews; but the greatest curse would be upon those who should turn away from the Work of God.

President B. Young made a few concluding remarks. Said the Work of God was a labor of love; and that many of the Saints would desire that they had lived more faithful and made more improvements.

Afternoon.

President Brigham Young preached. He congratulated the Saints on the privileges enjoyed of worshipping the God of our Fathers in these peaceful vales. This people had proven to God that they would hearken to Him and be gathered together where the institutions and ordinances of His House could be honored and observed. Referred to the greatest hardships and troubles encountered; viz., disappointment in water for irrigation by neighbors turning it off; wife letting stock get into fields and eating up grain. These and similar trials frequently overcome the Elders of Israel and roused their passions till anger and hatred predominated, where love and charity should reign. Saints should not let passion rule in their households. If our children are brought up as they should be my opinion is, they will never depart from the ways of truth and righteousness.

Counselled the people to set all their food on the table and then uncover the same when they blessed it. Exhorted the Saints to be one in temporal as well as spiritual things, remembering the words of the Savior, "Except ye are one ye are none of mine."

Counselled the brethren whose houses were scattered here and there to gather together in sufficient numbers to have a district school, so that their children could attend school without danger from wild beasts or too great exposure in severe weather.

Advised the brethren settling in this valley to make their calculations to build in cities. The brethren were never counselled to settle so as to expose themselves and families to the Indians. When we should be privileged to return to Jackson county, we will be counselled where we shall build and where the lines of our farms should run. Our inheritances will be allotted to us by the Bishop. Entreated the Saints to live so that they should be willing to be dictated by God's servants. Counselled the brethren to settle so that schools could be sustained, and if books are scarce, let the teachers introduce black-boards, on which much may be taught advantageously; the youth should be

instructed thoroughly in the English language, so that when called to preach they can use it successfully in making manifest to mankind the principles of the Gospel of Jesus Christ. Also advised the organization of choirs and bands of music, to be taught by competent musicians; that the youth may find that recreation and enjoyment in our midst, that is pleasing and satisfies the soul of mankind. It is the duty of every Elder to make his home so pleasant that his children will not wander therefrom to find the enjoyments of life.

President Young reviewed the agricultural condition of neighboring States and Territories, and asked where was the State or Territory that was husbanding their grain to supply the wants of the destitute and hungry.

The President blessed the Saints as fathers and mothers—their sons and daughters, the musicians, the mountains and hills and valleys."

We also observe, with much pleasure, the doings of a Convention, consisting of delegates from every part of the Territory. The object of this movement is, perhaps, best expressed in the following extracts from the report of the committee:—"To take into consideration the wants of the present population, and the incoming emigration of many thousands." "To provide for the present and future necessities of ourselves and dependents, to preserve our wheat from being fed to animals," and to be "retained in the country, to be distributed to the needy in time of scarcity." After considerable discussion, and adopting a list of prices for products sufficient to meet the exigencies of the times, the Convention adjourned until the 4th day of October inst., to meet at the same place. This is a matter of essential interest and importance to the Saints, as the occasions and inducements to part with their grain for a lessened value are so many and so great, that true economy and self-preservation requires the continued efforts of those who are the guardians and protectors of the people's welfare, to control its disposition in those channels best calculated to subserve the interests of the people, and provide against any future contingency of want or scarcity.

Among other items we observe that a Mass-meeting was to be held in the Bowery on the 17th of August, to consider the propriety of sinking artesian wells on the bench lands within the limits of the city. From the cotton districts reports are rather unfavorable, although it was thought there would be from a half to two-thirds of an average crop; and it appears to be generally considered, that with wisdom's guidance and practice, there will be a sufficiency of all kinds of products usually cultivated in Utah, to carry them safely through until another harvest.

Captain Murdock's train had arrived at Parley's Park on the 25th of August, and was expected in the city the next day. The most of the emigrant and merchant trains were above Fort Kearney on the 11th of August. None of them had suffered, and probably would not suffer, from the uprising of the Indians on the Plains. Although we published in our last week's issue a month's later news, which we received by letter from brother Cannon, yet the deep interest felt by the Saints in the welfare of their emigrating relatives and friends, makes everything pertaining to them doubly interesting, the more intensely so when we consider how they have been preserved from the terrible scenes of bloodshed and carnage of merciless Indian warfare, which has so fearfully been visited upon other trains and people travelling on the same road.

The preliminary surveys of the Union Pacific Railroad were progressing under the direction of Samuel B. Reid, Esq., Division Engineer. We learn from a report published in the *Daily Telegraph*, that the surveying party had

prosecuted their labors from the south-east corner of the Temple block on the Weber route, 233½ miles, to the connection with Mr. Evans's line on Bitter Creek, beyond Green River. The report says, "At various points along the line and contiguous to it, can be found an abundance of timber for ties and rigging. There are also stones of excellent quality for bridges and culverts, and coal to run the engines and supply the country after the track is laid. * * * Not a thought is entertained as to the practicability of the route surveyed, and upon the whole it has exceeded the expectations of the party engaged in the survey. They were, however, to continue their explorations up the Weber River, from the mouth of Chalk Creek to and across Kamas Prairie, and down the valley of the Provo and through Utah valley westward."

What a contrast presents itself to the mind when contemplating the united efforts of a whole people thus pursuing the peaceable avocations of life, producing union and plenty, peace and prosperity, and securing unto themselves and their posterity the blessings of life, liberty, and the pursuits of happiness, and those whose whole energies and most untiring efforts are devoted to, and engaged in accomplishing their own utter overthrow and destruction. Time was when it was said "that the children of this world are in their generation wiser than the children of light," but we trust that in the dispensation of the fulness of times the development of the last days will, among other things, reverse this axiom, and the Saints of the Most High will prove to God, angels, holy beings and all good men, that the "day star has arisen in their hearts," and the "sun of righteousness with healing in his wings."

APPOINTMENT.—Elder Rupert Brown is appointed to labor in the Manchester District, under the direction of Elder Thomas Taylor.

DANIEL H. WELLS,
BRIGHAM YOUNG, JUN.,

{ *Presidents of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.* }

NEWS FROM CONFERENCE.

WELSH DISTRICT.—From Elder George Stokes we learn that a District Conference was held in Merthyr Tydfil, on Sunday the 25th ult., at which were present Daniel H. Wells, of the First Presidency of the Church of Jesus Christ of Latter-day Saints, Elder William H. Waylett, President of the Welsh District, and Elders W. S. Phillips, E. A. Richards, William Lewis, George Gibbs, George Stokes, George Reynolds, David Rees, William Leek, W. T. Jones and D. M. Davies. From the representations of the different Elders, the District is in a thriving and prosperous condition, the additions during the present year having been numerous and satisfactory. The instructions received during the Conference from President Wells, and others of the Elders present, were of a cheering nature, calculated to instruct as well as inspire the people present to renewed diligence and faithfulness.

Wink at small injuries rather than avenge them. If, to destroy a single bee, you throw down the hive, instead of one enemy you make a thousand.

ABSTRACT OF CORRESPONDENCE.

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KENT CONFERENCE.—Elder George Sims writes to us from Faversham on the 3rd inst., and from him we learn the melancholy intelligence that two of the brethren, Elders William L. Jemmett and Daniel Wise, were blown to pieces in the terrible gunpowder explosion which occurred at Erith on the 1st inst., and likewise the husband (who was not in the Church) of one of our faithful sisters. They leave families to mourn their loss. Their fate is sincerely mourned by a large circle of acquaintances, who have witnessed the uprightness of their actions and the faithfulness of their lives. The Work of God is prospering in the Kent Conference, the Lord manifestly assisting the labors of his Elders.

CORRESPONDENCE.

ENGLAND.

MANCHESTER DISTRICT.

Manchester, Oct. 4, 1864.

President Wells.

Dear Brother,—Thinking that a short sketch of the condition of this District, and my labors connected with it, might be acceptable to you, I take great pleasure in addressing you at this time. Being pretty well acquainted with every portion of it, by my own visits and the reports I get from the Elders, who visit almost every member in the District, I can say that on the whole it is in a healthy, prosperous, progressive condition; the Saints are increasing in numbers, wisdom, intelligence and power with God; their love towards the Work of God and for each other is also growing. We have lately organized three new Branches. Manchester being largest, adds most to its numbers, Liverpool is also increasing, and Preston is not behind.

The Presidents of Conferences, Travelling Elders and local Priesthood, are all united with me, and in our way we seek to do all the good we can. The Saints generally do very well; of course, as elsewhere, there are those who might do much better if they could see how; however, I notice that by kind encouragement we accomplish most, and there is a constant improvement. I have of late visited some

places where our people have no meeting-rooms. We have hired halls, sent the bellman around, and gathered good congregations of strangers, who have listened very attentively. My impressions are, that there is a more liberal feeling manifest towards us as a people, and although the world has some strange notions about us, when kindly invited they will give us a hearing, and the impressions made are often quite favorable, and if they do no other good, they allay prejudice. Quite recently I have called upon many persons out of the Church, principally relatives of my acquaintances in Utah; they have brought up the stories they had heard and their arguments against us, including polygamy, all of which I have met and answered, and they have concluded that "Mormonism" is not so bad as they had supposed, and in some instances they have been quite anxious that I should call again and send them books to read, treating on our principles, which of course I promised to do. In one instance I came across a Wesleyan circuit preacher, who said he was personally acquainted with so much abominable evil that he knew was practiced by the "Mormons," that he blushed to relate it. I told him that I thought our friends could bear to listen to anything that such a modest man as he had been person-

ally a witness of; and when it all came out, it was what he had read in the newspapers. I asked him if he believed all he read in the newspapers. "Oh, no!" he said. I then showed his meanness in trying to palm off newspaper stories for personal knowledge, at which he became angry, and brought up the ancient Pharisaical, modern ministerial argument, that "Such people ought to be swept from the earth," &c., &c.

The distress in the cotton districts has very materially affected the prospects of many of our people emigrating from this country, but they do not despair, but trust that the way will be opened up for their deliverance if they only continue faithful; and they are encouraged in this faith by seeing the way opened up with such signal manifestations of the favor of God in behalf of other faithful Saints in years past, and, also, in their obtaining labor. Our people often rehearse to me with pleasure how God has blessed them above others, without their condescending to that cunning craftiness or fawning to the rich, that is the resort of many of the world in these hard times. The good results effected by the visits made into different parts of this District by the Presidency from Liverpool and Elder O. Pratt, sen., are all remembered by the Saints with joy and gratitude, and the Saints of Manchester Conference are anxiously looking forward to the 30th inst., when they expect to see yourself and brother Young at our Conference.

In my labors I have great pleasure. God has often given me manifestations of his approbation and goodness in bounteously bestowing his holy Spirit, and in blessing my administration among the people, and I feel very grateful to him for it. I esteem it a great privilege to be a co-worker in so great and glorious a cause as the one we are engaged in. It has taught us reality in relation to the existence of

God, and enabled us to comprehend him as he is, and given us power to banish from our minds that undefinable, incomprehensible, immaterial being that the ignorant priests and multitude call God.

It gives the most critical (if he will use his own agency) power to know for himself whether God lives and is the Author of this Work or not; and when man has become obedient, it rewards him with truth for error, light for darkness, certainty for doubt; and, although we often thought we should like to be happy before embracing the Gospel, we could never see how we were to attain it, until we were taught by the Spirit of God that it was the little things of to-day that made up the items of our happiness or misery; and we now see that we can lay a foundation for everlasting joy and happiness, if we will only be obedient to the Gospel of Jesus Christ as revealed from heaven again in its ancient purity.

But it will not be done by talking about it. We have to labor, and yet, if we labor aright, we are paid as we go along. The man who has faith, and wisely uses it, is always happy. He who is never found murmuring at what the servants of God do, who are placed over him, is always happy. He who is found liberally supporting the Work of God, by administering to the wants of the Elders, subscribing for the STAR and JOURNAL, and reading them, is always happy. He who pays his Tithing with a liberal hand, not to please man, but because he sees that it is right, is rewarded with a large soul, comprehensive views, and is always happy.

For fear of getting tedious I will quit, praying God to bless you and brother Young with health and strength, and every necessary qualification. I remain yours very sincerely,
THOMAS TAYLOR.

BE CONTENT.—There was a boy who only wanted a marble. When he had the marble he only wanted a ball; when he had a ball he only wanted a top; when he had a top he only wanted a kite; and when he had a marble, ball, top and kite, he was not happy. There was a man who only wanted money; when he had money he only wanted a house; when he had a house he only wanted land; when he had land he wanted a coach; and when he had money, house, land and coach, he wanted more than ever. Be content with little, for much will have more all the world over. †;